Arya Samaj, in its aggressive zeal for a "protestant" Hindu revival, may also have alarmed the Muslims.

But when Sir Syed Ahmed founded the Muslim College at Aligarh in 1875, with the blessing of Government, he spoke of the two communities as the two eyes of India, and insisted that all persons who resided in India belonged to "one and the same nation/[5] but, after standing aloof from the newly founded Congress for three years, he declared against it and, in the face of the increasing militancy of Hindu nationalism, the Government was forced to adopt new tactics. It began to pose as the friend of the minorities and their real champion.

While Hindus had received English education from 1818, the Muslims only began it in 1875, [an]d during this period many links of common culture had been destroyed. New links had unified the Hindus, but these merely intensified the aloofness of the Muslims. They began to feel weak and their dependence upon Government increased. Furthermore, the diversion of their energies into communal channels made them prone to pan-Islamic influence. A reform movement developed in Islam as aggressive as the Arya Samaj. In 1900 an order was issued authorising the Nagri script in the courts and public offices of U.P., and this further divided the communities. The quarrel over the relative merits of Nagri and Urdu scripts still persists, as we shall see.

The partition of Bengal divided that province into a Muslim and a Hindu section. The *Statesman* of Calcutta wrote that its objects, among other things, was "to foster in Eastern Bengal the growth of a Mohammedan power, which, it is hoped, will have the effect of keeping in check the rapidly growing strength of the educated Hindu community." The agitation against the partition, as we have seen, greatly developed nationalist agitation, but it also widened the gulf between Hindu and Muslim. Encouraged by their new strength, the Muslims thought that they had